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Pacific School of Religion
Berkeley, Calif.

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SHARING THE FIRST THANKSGIVING

December 1933

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Our December Issue

will be off the press several days before Thanksgiving Day, hence our cover picture. Jean Leon Gerome Ferris, the artist, is represented in private collections all over the United States, his paintings being noted for their charm of color and brilliant execution. His father was a well-known artist, and an uncle, Thomas Moran, was a celebrated painter. His earliest American ancestor, a Quaker, emigrated from Wales in 1705. His great-grandfather fought in the American Revolution.

This issue is largely devoted to the Compact signed at the New England Regional Conference, and to the Annual Meeting of the Board. An outline is given of the address of Dr. Arthur Holt, Vice-President of the Board.

Dr. George D. Wilder is a member of the staff of the Charles E. Jefferson Academy, Tunghsien, China, and is known also as a naturalist and author.

Mary Nash (Mrs. Vernon Nash) was an intimate friend of Mrs. Philippe De Vargas; her husband is head of the Department of Journalism of Yenching University, Peiping, China.

Mrs. Marion Ballou Fisk was for four or five years assistant superintendent of the Ohio State Conference; her husband was for over twenty years Field Secretary of the Congregational Education Society; he died a few months after resigning from this office. Mrs. Fisk now lives in Florida. She has written stories and articles and two booklets of programs for adults.

When Greek Meets Greek

Rev. W. G. Ballantine of Springfield, Massachusetts, doubtless expressed the opinion of many who studied Greek in college and seminary when he questioned the use of the aorist tense in the Greek translation of the English motto of Anatolia College found on our November cover. Furthermore, he quotes the editor of *Atlantis*, the leading Greek journal in America, to the effect that the use of the present tense in the Greek would have been "more correct."

We admit that Mr. Ballantine has the support of both classic and New Testament Greek, but we still wonder if the Bostonian Greek who was responsible for our translation could not defend his use of the modern colloquial.

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Foreign Correspondents, Hundreds of Watchmen at the Crossroads of the World

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Signing the Pittsfield Pilgrim Pact

The "Pilgrim Inquiry Commission" is in the center: Elder Brewster (Rev. Lawrence R. Howard of West Medway, Mass.), Mistress Brewster (Mrs. Howard), Captain Myles Standish (Dr. Mark Hopkins Ward of the American Board). The one signing is Rev. Charles E. McKinley, D.D., State Superintendent of Rhode Island and presiding officer of the Pittsfield Conference. Sitting opposite is Rev. William F. Frazier, D.D., State Superintendent of Vermont. The other signers are (left to right) Editor Bell of the HERALD, Rev. Homer Lane of Connecticut, Secretary Halliday of the Home Boards, Executive Vice-President Goodsell of the American Board, Mrs. Chester M. Grover, Chairman of the Woman's Work of Massachusetts, Mr. Charles W. Brewster of New Hampshire, and Secretary Cross of the New England Regional Committee of the Commission on Missions. The signer for the young people, Miss Mary Herd of Madison, Maine, unfortunately could not be found when the photographer appeared.

The Compact Analyzed

A PHOTOGRAPHIC copy of the "Pittsfield Pilgrim Compact" is shown on the next page. We hope that our readers will be so interested in it that they will borrow reading glasses, if necessary, in order to study it.

Already quite a demand has arisen for its reproduction in a size large enough to allow for its use in local churches, associations, etc. It can be secured through the office of the Commission on Missions at 14 Beacon Street, Boston.

We understand, too, that the Education Society is giving thought to providing suggestions for the use of the Pact.

Ten Points about the Pact

1. The Compact is the result of an earnest effort to apply the Pilgrim Spirit to the situation —social, religious, missionary—faced by the Church today; special emphasis being laid upon the economic and political revolution that seems to be in process.

2. There is nothing new or original about it so far as we know. It supplies no new philosophy of missions; nor any fresh theological statement. It is just a working covenant based upon the obvious, and designed for any Christian truly concerned over the present state of affairs.

3. Its "psychology" is discovered in the words, "where two or three are gathered together in my name there am I in the midst of them." Or, as "Elder Brewster" put it at Pittsfield: "The act alone of pledging yourselves collectively to a definite Christian program of life should help toward a genuine moral rejuvenation. A compact honestly entered into is tremendous in its quickening power."

Through the sense of being welded together in a covenant arrived at "solemnly and mutually, and in the presence of God and one another," the churches of New England, or individual groups thereof, should have a revived missionary motivation of far-reaching consequences.

4. While somebody had to prepare a first draft, the Compact as signed represents the combined judgment of those who signed it plus that of several men and women of leadership in the fields involved whose counsel was especially sought. It represents a real cross section of the working force of New England—though, like the Report of the Laymen's Inquiry, it may not wholly please either the extreme radical or the ultra conservative.

5. It assumes that the "Pilgrim Spirit" is a progressive spirit, forward looking, forward moving; a visioning, venturing, victorious spirit; a pioneer spirit that sets forth boldly in thought and life into the unknown; a determined, enduring spirit that never weakens until it has reached the goal of its endeavor.

6. It faces with courage and zest the situation of the day, seeing in the present economic and political revolution an opportunity for a sound social reformation.

7. It holds firmly to the fundamental fact that the restoration of Religion as the supreme sanction of life is imperatively called for:

That is, that the "new honesty" and "new spirit of sacrifice" required must be constantly inspired by a "new confidence in God as One who guarantees the worth of righteous, loving action"; and that the surest way of producing such men and women as will "share in the goods of life upon a just and equitable basis and be dominated by the motive of service rather than profit" is to have them live in conscious fellowship with the Father.

8. The Compact unequivocally asserts that in the realm of Religion, and in all human relations, Jesus Christ is "our Sovereign Lord, by the grace of God." And it expresses the conviction that "no program for human betterment can succeed unless it is rooted in, and nourished by the truth, the love and faith which are supremely expressed in Jesus Christ."

9. Though it is the result of severe self-censure and of a genuine criticism of the Church, yet it holds to the Church, faulty as it is, as the best means yet devised for the development of the Christian leadership so direly needed today.

10. It is avowedly missionary. It purposes to

"begin with ourselves" and then to "strive to build in the hearts and minds of men and women everywhere the will for these things." Note how after every statement of purpose there is this antiphonal: "and to encourage others the world around to do the same."

What the Signers Covenant to Do

Those who have signed or may sign pledge themselves:

1. To make a more thorough attempt to understand the Religion of Jesus in all its breadth and depth and height—and to encourage others the world around to do the same.

2. To undertake a more resolute personal practice and sharing of His truth, His love and His faith at whatever cost—and to encourage others the world around to do the same.

3. To stand staunchly for Conscience and for Duty in public and private life; to uphold the Christian Discipline in all family and communal

THE PITTSFIELD PILGRIM COMPACT

In the name of God, Amen. We whose names are underwritten, the loyal subjects of our Sovereign Lord, Jesus Christ, by the grace of God—

Having undertaken for the glory of God and the advancement of the human race a Christian Mission in our own and other lands, do, by these presents, solemnly and mutually in the presence of God and one another, covenant and combine ourselves together for our own better ordering and for the preservation and furtherance of the ends aforesaid; and by virtue hereof to frame and execute such plans and programs from time to time, as shall be thought meet and convenient for the general good of the Cause;

And furthermore,

Sharing in the conviction of our foremost leaders that we are in the midst of a world-wide Reformation of human society, which offers an opportunity for sound reconstruction rarely experienced in human history;

Convinced that no program for human betterment can succeed unless it is rooted in and nourished by the truth, the love, the faith which are supremely expressed in Jesus Christ;

Believing that only in the measure that we have men and women who will share in the goods of life upon a just and equitable basis, and be dominated by the motive of service rather than profit can our social order be redeemed;

Persuaded that a new honesty, a new spirit of sacrifice, and a new confidence in God, as one who guarantees the worth of righteous and loving action are imperatively called for; and

Acutely conscious of the challenge to begin with ourselves and then to strive to build in the hearts and minds of men and women everywhere the will for these things;—

WE, REPRESENTATIVES OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES OF NEW ENGLAND, DO SOLEMNLY COMPACT OURSELVES:

1. To make a more thorough attempt to understand the Religion of Jesus in all its breadth and depth and height, and to encourage others the world around to do the same;

2. To undertake a more resolute personal practice and sharing of His truth, His love and His faith at whatever cost; and to encourage others the world around to do the same;

3. To stand staunchly for Conscience and for Duty in public and private life; to uphold the Christian Discipline in all family and Communal life; and in every governmental, industrial, racial, and international relation, to seek that Justice which penetrates beneath all laws and customs and to encourage others the world around to do the same;

4. To hold to Christian education as a distinctive means of labor, ever striving to produce the kind of men and women required for the New Day, and to encourage others the world around to do the same;

5. To do all that we can to make the Church one, in spirit and action, and gloriously evangelical, and to encourage others the world around to do the same;

6. To stand by all our Missionaries and Missionary Agencies, looking to them for leadership, taking to heart their needs, praying for them, giving through them, and helping them to become more and more effective in a progressive application of their message and method to the needs of the modern world;

7. To pursue the Pilgrim Way of Progress, not less by sight but more by faith, and to be ever ready to launch forth upon uncharted seas in thought and action;

To the end that New England, America, and the World may have Life and have it abundantly, in Christ Jesus.

In witness whereof, we have hereunder for ourselves and for others whom we represent, subscribed our names at Pittsfield, Massachusetts, the 14th day of October in the Year of our Lord the Nineteen Hundred and Thirty-third, and from the landing of the Pilgrims the Three Hundred and Thirteenth.

Charles E McAuley — J. Homer Lane — [illegible] Magiver
Florence M. Brook — Charles N. Burnette — Jno Fitch Goodsell
Mary Ward — Judson L. Cross — Ernest M. Halliday
Ernest A. Lee

The lettering of the Compact was generously done by Mr. Charles A. Butts, Assoc. Editor of the *Adult Magazine*

life; and in every governmental, industrial, racial and international relation, to seek that Justice which penetrates beneath all laws and customs—and to encourage others the world around to do the same.

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To the end that New England, America and the World may have Life, and have it abundantly, in Christ Jesus.

"Is This Thing Real, or Not?"

THE occasion for the question quoted above was a dramatization following the Fellowship Banquet (October 14) of the Pittsfield Conference of the New England Regional Committee of the Commission on Missions. The "thing" referred to was the signing of a Compact as a culmination of the dramatization. The questioner was Dr. William F. Frazier of Vermont, who rightly did not wish to be a party to a sacrilegious act. The question was addressed to the "Chairman" of the evening, who had received the Pilgrim Commissioners (The Brewsters and Standish) and helped them in their "Inquiry."

The Editor does not remember the answer which he as "Chairman" gave to Dr. Frazier. He can only remember trying to make it clear that if he and the other participants had not believed in the reality of what they were doing they never would have cared to have a part in the "Inquiry." Dr. Frazier seemed satisfied, and consented "gladly" to sign the Compact. Moreover, he added: "*Your* Pilgrim Band, Elder Brewster, came to these shores seeking the liberty to carry out a great purpose. The freedom of *our* generation has been no freedom, but rather an aimless drifting. Your perils and hardships were endured for worthy and sufficient ends. We have been in danger without reason or a cause to fortify our souls. Here implied in this Compact is a task. Here is something to live for; a purpose worthy of our energies."

It Was Real to the Signers

This unexpected but vital question of his helped without doubt to make the signing of the Compact one of the impressive moments of the Conference. We believe, however, that there would have been reality even without the question. Dr. Charles E. McKinley of Rhode Island, signing for the officers and committees of the Conference, and Rev. Homer Lane of Connecticut, signing for the ministers of New England, had already attached their signatures with words that left no doubt that they took the thing most seriously. The former said: "I am glad to sign this Pact for myself and those who permit me to speak for them, because it is a fresh statement, made in view of present urgent needs, of the things that I have been pursuing to the best of my ability ever since I began to serve the Lord Jesus Christ. I could never have stated my purpose in just this way hitherto. But I thank God that we have reached a time when just this clear and fresh definition of what is involved in our Christian enterprise is possible. These are the things that I want and mean to do." Mr.

Lane said: "I am very happy to sign this new Compact because I want to be one of the crew of the New Mayflower which we are about to launch here tonight, and to have my share at the helm as we sail forth to meet the adversities and adventures of the new day."

Lay Representatives Pledge

Following Dr. Frazier came the Laymen's representative, Mr. Charles Brewster of New Hampshire, who said with conviction: "In this crisis of the world affairs when the material resources have so weakened and spiritual action appeals so strongly to people of the world, the articles contained in this Pact have a peculiar significance, and with a broad vision of them I gladly assent for the laymen by signature, and I now ask all laymen present to arise in agreement thereof"; while Mrs. Chester M. Grover of Massachusetts, signing for the women of New England, after referring to the fortitude and faith that were the foundations of the character of Mistress Brewster, avowed with feeling that "if the women of today are in any way to measure up to her standard they must take to heart the lessons she teaches." She then added: "We Congregational and Christian women of New England pledge ourselves to try to fulfill the conditions of this Pittsfield Pilgrim Compact and to do our share in bringing in the Kingdom—so near as God shall give us grace."

There was seriousness in the tones of Miss Mary Herd of Madison, Maine, when, as the chosen representative of the Young People of the six New England States, she expressed her desire to sign the Compact "because we believe in the principles set forth in it, and are resolved to strive to follow them."

Board Officials Sign

Dr. Fred Field Goodsell who signed for the officials, missionaries and Corporate Members of the American Board, could not have said what he did had the Compact been unreal to him: "I am glad to sign this Compact because it means standing by our missionaries. The American Board has undertaken a task entrusted to it by the Congregational and Christian churches of the United States. It has chosen and sent out missionaries who represent all parts of our constituency and we are glad to feel that there is a new spirit symbolized by the drawing up of this Compact. I am also glad to sign because the Compact means pressing forward in the cause of international good will. No nation these days can live unto itself—much less America. If we are to work consistently and intelligently for the cause of world peace nothing less than the spirit and ideals of this Compact will suffice." Dr. Ernest M. Halliday, Chairman of the Cabinet of the Home Boards, representing all those connected with our home missionary interests, was equally serious when he said: "On behalf of the Home Boards I sign this Compact in the confidence that it points the way to higher spiritual attainment for our own land. By following it, we shall help America to become more and more a part of the Kingdom of God."

Secretary Judson Cross, the inspiring leader of the Regional Committee, was so affected by the spiritual possibilities of the Compact that he actually found it difficult to wield the pen when signing. His words were: "I am glad to sign this Compact not only because of a sense of my own need of it but because I feel that it voices the spiritual aspiration of our New England churches; I am also glad to sign it because I happen to know that it is not the product of any one hand or brain but has come from the coöperation and participation of a considerable number of men and women representing different and varied groups, and is, in a sense, the result of God's spirit brooding over us and working through us." And the "Chairman," felt, as he signed the Compact for the Fellowship gathered there that Saturday evening in Hotel Wendell, that he was actually being recommitted by the Spirit of God to a sacrificial service.

It Was Real to "Elder Brewster"

The different groups that rose to give silent support to their representative signers seemed also to enter seriously into the Compact. And as for Rev. Lawrence Howard of West Medway, Mass., who took the part of Elder Brewster, nothing could have proved better both to him and to us the reality of the Compact than his prayer

of consecration at the close of the signing. Possibly he could not have led in public prayer *before* the Compact was signed, but certainly *after* that event it seemed to him, as to all, a perfectly natural thing to do.

It Can Be as Real as the New England Churches Care to Make It

So we are convinced that a dramatic application of the Pilgrim Spirit of Progress to a known situation can be as real and as spiritually constructive as the usual run of addresses. More so, in fact, judging from the "returns" already in. Nor do we have to fear that a religious dramatization will fail to produce a sense of reality so long as the participants therein seriously try to live their parts. It can be as real as they and their audience care to make it. Rightly conceived and earnestly executed it will have an accumulative spiritual effect.

And why not so? On the stage of life itself we often find Reality *only* as we play the part of Faith or Hope, Courage or Honesty. Craving the love of God for humanity which we see in Jesus we need but to *act* as if we loved like Him, and to keep on *acting* the part, to find the Christ-like love becoming a real force in our lives.

How easy it would be to fulfill the terms of this Pittsfield Pilgrim Pact if each one of us would purpose to personify in actual life the visioning, venturing, victorious spirit of the Pilgrim Pioneer!

My Chinese Brethren Meet An Emergency

By GEORGE DURAND WILDER

WE feel that our churches in this region have once more demonstrated their great value to their communities when war comes to break up the foundations of society. [In the Missionary Herald for August there was an article by Rev. Harry S. Martin, "When the Japanese Flew Over Tunghsien," which was written in May. Dr. Wilder's letters, written August 27 and September 1, take up the tale of that time and from that time. Ed.]

The river that flows past our city walls has, for some seventy miles, become a military frontier, the limit of the Japanese advance in June, and the line of division for the time between genuine Chinese territory and the newly established neutral belt. People were compelled to dig trenches the whole distance.

Churches Held Communities Together

Beginning nearly twenty miles north in Shun I Hsien, counting our two churches here, we have a church near this line every fifteen miles to the southeast. Six of these churches organized to hold their communities together and give refuge to women and girls. They were abundantly successful: not only were the women relieved of appalling fears and actually kept safe, but also there was far less suffering and loss through the plundering of both enemy and friendly armies in the neighborhood of these refuges; business was not broken up to the extent it was elsewhere, nor was there so much fleeing en masse by the population. Where, in two or three towns we had small, leaderless churches which dared not organize, their buildings were occupied by soldiers, the people all fled, and the devastation in the whole community was far greater.

As the war approached, well-to-do people left by train, but leaders of our community came to ask if we foreigners were going to stay. On being assured that at least the men would stay, and that the missions and churches would be at the service of the people, they kept the mass of the people from flight.

On May 15 the consul at Tientsin gave us his official warning to flee. This meant that the American School of eighty students should disband the next day, for parents had been prom-

EVACUATING A VILLAGE BEFORE JAPANESE ADVANCE

ised it should when the consul advised it. It did. Unfortunately the servants at the school said that all foreigners were leaving, and this created a panic on the 17th which emptied the city of half its population and sent many neighbors to find out if we were really leaving. We promised one of the leading gentry, a friend of thirty years' standing, a place in our house for his family and a refuge in our compound for the neighbors, and he calmed the neighborhood at once.

Mission Compound Opened to Refugees

The day the panic started I was awakened at 4 a.m. by a bicyclist friend under my window. He had come fifty miles by night to warn us that the Chinese army holding his town of Chi Hsien had given way, and that the Japanese would advance rapidly. This was the signal for us to heed the call of the leaders of our community to organize a sort of reception committee for the refugees that were sure to besiege our gates as soon as the enemy came near.

A committee of eight representatives of the various schools, hospital, etc., was formed with the three functions of registration, assignment of places to stay, and sanitation. All but one were Chinese; later, one more foreigner was added as treasurer. On Saturday and Sunday, May 21, about a hundred women came in because their homes were occupied by soldiers. Some two or three thousand registered as desiring places to stay when worse came to the worst.

Our reception committee was practically the government of this section of the country for the next three weeks, since the county magistrate, who had been a good friend, disappointed us all by fleeing, and that was the signal for the police to disband. We retained on pay the four police that had their station at our gatehouse, and they functioned mainly as our night watch. After the flight of their official the people who had registered came in until all our buildings that had been prepared were full; as late as nine p.m. Sunday we found twenty to thirty women, with several babies, spreading their bedding down in dry ditches under the trees outside. They were only too grateful to be given space on the verandah.

For three days the overflow from our buildings slept in groups of women here and there under trees and hedges, in corners of tennis courts and gardens, with a few of their men folks camped near and attending to camp fires. Then

one morning at daylight rains drove them to the shelter of porches, bridges, cellarways.

The shelling that the Japanese advance gave the city sent a new stream in on the 22d that swamped our registration facilities; until June 13 we had from eight to ten thousand people under cover at night most of the time. The registration and check-out tickets showed over six thousand. At night they were as quiet as the grave, partly because the night watchmen warned them that movements at night might draw rifle-fire, partly from an intense desire not to disturb the rest of us.

Their Consideration Was Touching to See

The harmonious and kindly, appreciative, helpful spirit on the part of all was astonishing. Some of our ladies thought at first that this would be the end of our gardens and flower-beds, and that petty thieving would be rampant. Nothing could have been farther from the actual outcome. Nothing was lost. Our guests were better than watchdogs. They kept everyone out of the gardens and away from the flowers; not a flower bed was stepped on! Those who slept on our front porches, covering them completely, would roll up their bedding early in the morning, stack it at one side, and go off to a distant corner of the yard to spend the day under the trees, out of the way, unless rain prevented. The women were on the alert all night to keep babies from "crying and disturbing the sleep of their benefactors." It was most touching to see.

The American School could have continued all through, for its premises were left vacant and the refugees kept almost entirely clear of that part of our compound. Its "Wistaria Lodge" dormitory accommodated a lot of refugees, but it was not really necessary. But Jefferson Academy and Goodrich Girls' School had to stop classes and give their buildings to the use of the refugees; the girls gave up their rooms to them and camped together in the assembly room.

The Chinese Fed the Refugees

It was a notable feature of the relief work that it was done by the Chinese. The first morning we found fifty people who had come without food and had no one to send for it. A crusty old carpenter friend very graciously gave the millet to feed them. Food peddlers came in, and a miller set up his millstones to grind 600 pounds of corn meal a day. Food shops set up stoves and cooked on the spot. *Those who had money* easily found food.

Very early the report went to Peiping that our thousands were without food, which was incorrect *at the time*, but it stirred our well-to-do former students and alumni in Peiping to send us word that they would stand guarantee for all our expenses, and the Jehol post-war Relief Association informed us that they had all the grain we could distribute ready for us, and the railway would give free transportation.

The agent for the United Shanghai Societies, unable to get into the field with their relief grain after having brought it down from Sui Yuan, saw our work (this was later, when we were helping the villages along the battlefront), took over the expenses of our organization for awhile, and distributed 150 tons, superintending it himself, thus giving us a bit of relief.

The way Chinese agencies took note of what we were doing and came in to help, and the spirit of helpfulness among the refugees and workers was delightful to see. A couple of carpenters built us a bridge free of charge and loaned us the planking; a mat shed man put up big sheds free so far as the work went; a railroad officer paid the freight himself on a 20-ton car of grain which we had to have too quickly to go through the red-tape work of getting a pass. Railroad coolies served us in unloading and carrying to our store rooms, but we were glad to pay them, often in grain, as they needed help as much as any; gangs of grain-handling experts measured out the thousands of portions most cheerfully, paid by portions for themselves. The friendliness shown us ever since is splendid.

From May 27 to June 6 we gave all the millet mush they could eat to about 160 nursing mothers. This is the standard nursing-woman's diet; the good of it was seen in the happier babies and the extreme expressions of thanks from their mothers. It was all made and served out by the American School kitchen force, which had to be

up at four in the morning to have it all ready by seven or eight. The head cook donated the fuel. Some of the big amounts consumed were easily explained by the flocks of children that came with some of the mothers to lick out the bowls. Many an extra dipper was dealt out by the cooks for the children's sakes.

Our ever-flowing artesian well of pure water was a godsend, and thousands learned to drink raw cold water, though we tried to supply enough boiling water. A coal firm donated the coal for it, and also gave the lime for the enormous sanitation needs.

I Ought to Say This about the Japanese Armies

There are some interesting things about the Japanese armies that I ought to say. In some places they were fine; warned the women to get out of the way before the army came; showed great consideration to Christians and to churches, the officers saying they were Christians too. At Hsiang Ho, where the city and villages were systematically looted, no Christians or refugees in the church were touched. The presence of a Bible on the table proved protection. The ones to be feared were the soldiers from Mongolia, Korea, and Manchuria, who looted and raped, and the carters for the army who took what the soldiers left. In the country across the river east of us the people were treated most unmercifully, because it was a no man's land, occupied mainly by the enemy, and people were prevented from fleeing, the two rivers being made uncrossable frontiers.

When the Refugees Went Home

As time went on the country people found increasingly that their return was to be to desolated homes with all supplies of food taken by the armies to feed men and horses. We asked for fifty tons of grain from the benevolent societies in Shanghai and Peiping which had guaranteed us food and money for expenses, and distributed nearly half that amount to some 7,000 of our refugees in amounts sufficient for about ten days, to get them started in gaining their normal livelihood again.

Then we began to get into touch with the villages all along the battle front. The need was great. We asked for more grain; put our ten theological students and the same number of preachers on the job; got all told 408 tons shipped in carload lots (the 150 tons distributed by the agent for the United Shanghai Societies is included in this amount); and distributed it to 120 villages averaging 500 people each, the actual beneficiaries numbering 6,383 families with 30,964 "mouths." The preachers of the district, giving their full time for nearly a month to the work, finished it on July 10, except for a distribution of vegetable soup to underfed children sponsored by the Child Welfare Association (World). This latter went on until three days ago. We are ready now (September 3) for the final meeting of our committee, to hear the treasurer's report and close up.

Part of the campus of Jefferson Academy

Where the Chinese took refuge

Mrs. Philippe de Vargas

By MARY NASH

DEEP down in the heart of each of us, a most precious treasure, lies the thought of those whom we regard as truly trustworthy. As we grow older and more discriminating this list grows shorter, and because of that very fact we cherish all the more our knowledge of some individuals who are proofs to us of the dignity and nobility of human life. Such a service to her friends was all-unconsciously rendered by Mrs. Philippe de Vargas of Yenching University, Peiping.

So fond was she of all children and so delighted with her own long-hoped-for little daughter that she forgot to speak often of her own childhood and tell how little Amelie Martin, born in 1893 into the home of the Professor of New Testament at the University of Geneva, was brought up in the high traditions of an old Huguenot family.

So interested was she in the work and all intellectual interests of her husband and their friends that she never remembered to tell how she decided to take graduate studies at the University of Geneva, not a usual undertaking for a woman in Switzerland. Nor did anyone learn from her that, while at the university, her poems won for her a university prize and celebrity throughout French-speaking Switzerland when they were published under the title of "Landscapes of the Inner Life."

So busy was she with her home-making and her teaching of French as Honorary Assistant Professor at Yenching University, so well-adapted did she seem to this work and this environment, that she had no occasion to explain the way by which it came about—how the Student Christian Movement enriched her spiritual life and broadened her contacts and interests, how she became a Student Volunteer, how she met Philippe de Vargas, home on his first furlough from China, and how she became his wife and came with him to Shanghai and then to Peiping. When she spoke of the committee in Switzerland which maintains a short-term Swiss teacher of French in Yenching, she never mentioned the fact that she launched this committee and was responsible for its continued active interest.

So engrossed was she in the work mentioned above, in her social service work with Chinese women workers, in the various duties of her home, so modest was she in her eager participation in the religious life of the Yenching faculty, that she did not know that to her friends she was an example of a wholesome, integrated personality, truly admirable and faith-worthy. How sincerely could these friends join with the leader of the service in her memory, when she prayed:

"We thank Thee, our Father, for the beautiful life of her we honor today—for her radiance and joy and zest of living; for her sense of humor, for her love of beauty. We thank Thee for her friendliness, her loyalty, her courage, for her humility and her selfless strength. We thank Thee for her strong faith in Thee and for her purity of soul which enabled her to see and share Thee—for all those qualities that endear her to us."

> "The glory of the way of Christ is that we delight to scatter without stint and without reserve. Life is enlarged in an amazing way as we pour out of our best. We are not expected to give more than we have, but in giving what we have we are surprised to find that we gain and have more to give than we even dreamed was possible."
>
> *Friends' Yearly Meeting Epistle.*

The Annual Meeting of the Board

THE 124th Annual Meeting of the American Board for the presentation of reports, election of officers and members of the Prudential Committee, election of Corporate Members and such other business as might properly come before such a meeting, was held in Boston on Monday and Tuesday, October 23 and 24. The first session convened at 4 p.m. on Monday in Pilgrim Hall, Congregational House. This was strictly a business meeting. The second session—both for business and inspiration—convened at 7:45 Tuesday evening in the beautiful new edifice of Harvard Church, Brookline, Dr. Ashley Leavitt, pastor. The attendance was most gratifying. Also in the Parish House of that church a Fellowship Supper was held just before the Tuesday evening service, approximately 300 people breaking bread together. Following the Monday session, Corporate Members, Prudential Committee members, and executive officers attended the supper of the Congregational Club of Boston where Mr. Donald Adams of the Laymen's Advisory Committee gave the principal address. In connection with the Annual Meeting, but not an integral part of it, was the plenary fall meeting of the Prudential Committee in which the appropriations for the current fiscal year were determined upon.

There were 59 Corporate Members present, most of them naturally from nearby towns and cities.

Most of the business was mere routine, including the appointment of committees, adoption of resolutions, and the election of Corporate and Prudential Committee members, and that of general and executive officers.

The Elections

For the list of new Corporate Members-at-large we refer our readers to page 390 of this issue. The list and membership of the committees elected will also be found there. The new members elected to the Prudential Committee are as follows: Mrs. C. E. Camp, Polytechnic, Mont.; George M. Crabb, M.D., Mason City, Ia.; Rev. Paul W. Dierberger, Great Falls, Mont.; Louise C. Hazen, Thetford, Vt.; Mrs. Warner James, Brooklyn, N. Y.; Arthur Y. Meeker, Upper Montclair, N. J.; Mrs. Herman F. Stark, St. Paul, Minn.; Edward R. Stearns, D.D., Concord, N. H.; Raymond B. Walker, D.D., Portland, Ore. [Mrs. George R. Wilson, Hinsdale, Ill., was elected June 13 by the Prudential Committee to fill the vacancy caused by the death of Mrs. Cook. She is of the class of 1936.]

The following members of the Prudential Committee were re-elected, their term to expire in 1937: Charles S. Olcott, Cambridge, Mass., J. E. Taylor, Crete, Neb.

The general officers, President Potter, Vice-Presidents Warner and Holt, Recording Secretary Maurer and Assistant Recording Secretary Capen were re-elected; also Mr. Arthur H. Wellman and Mr. Martin Welles of the Board of Auditors. Mr. James S. Allen of Winchester, Mass., is the new member of that Board, taking the place of Mr. William L. Adam, late of Pittsfield.

Two changes were made in the list of executive officers. Miss Emerson and Miss Seabury were each given the title of "Secretary" to fill the vacancies created by the retirement of Mrs. Lee and Miss Calder respectively.

The Tuesday Evening Program

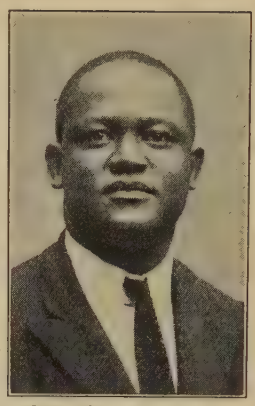
At the Fellowship Dinner, Tuesday evening in Harvard Church, there was a very representative group of friends despite the heavy rain. Mr. Kreider's moving picture films of life in Aleppo, Syria, and of the every-day work of the American Junior College for Girls in Athens, were presented and explained by Secretary Mabel Emerson of the Board. The ladies of the church, by the way, served a delicious dinner in an efficient manner.

Following the usual processional of active and retired missionaries and a short business session, Tuesday evening was given over to inspirational addresses by Miss Tsui-chen Kuan of Tehsien,

MR. BHAGWAT

MISS YARROW

MISS KUAN


MR. MATTHEWS

North China, Secretary Fairfield acting as interpreter; Mr. Z. K. Matthews of Adams, Natal, South Africa; Mr. Prabhakar G. Bhagwat of India, all of whom are now studying in America and all of whom are products of mission work; also by Miss Harriet Yarrow of Istanbul, Turkey, a missionary of the Board back on her first furlough. The Annual Address (in place of the sermon) was given by Professor Arthur E. Holt of Chicago Theological Seminary and Vice-President of the American Board. His subject was "Facing Realities at Home and Abroad."

The three nationals made a good impression. Miss Kuan spoke in gratitude of the relations of herself and family to the American Board and to the missionaries in China. She dwelt upon the new day and its possibilities along her special line of religious education and Christian work in the home. "Christianity," she said, "has been in China 127 years, but at no time has it been in such a strategic position as right now."

Mr. Matthews spoke mostly on the social side of the work in Africa and his hopes for his people. He made it clear that he and his associates in Africa are counting upon America's direct and indirect influence on the problems that they face. He expressed the hope that we would not get weary in well doing; that putting our hands to the plow we would not look back. "In the last 90 years of missionary activity much significant work has been done; but more remains to be done. We view with alarm the tendency to withdraw missionaries from the field. We are not yet ready to take over the work fully."

Mr. Bhagwat dwelt upon the new kind of moral and spiritual education required in India today. He traced the best influence of his life to the Sunday School at Satara and believes that Christian schools can play a great part in India's life. Miss Yarrow made the best use of her few minutes that one could imagine. And by the time these four speakers had spoken, a listener turned to a friend and said: "Well, I never will begrudge any more the money which I have given to missions." Another said: "As we listened to them and visualized what their Christian leadership would mean to their countries we felt again the joy and privilege of having a part in the work."

Though Dr. Holt was not able to begin speaking until twenty minutes of ten, he held his audience with a strong message (the outline of which is given on page 382).

Those responsible for the meeting came away believing in the value of having Christian nationals from different fields on the program each year. They are satisfied that it was well to hold the Annual Meeting in this way at this time. Certainly it helped to unify the thinking and planning of the Board in a difficult period and brought new courage to many hearts.

The Appropriations of the Year

The sessions of the Plenary Prudential Committee on those same days, Monday and Tuesday, October 23 and 24, were marked by a determination to go forward and not backward; and to plan for the great things that lie ahead for the Board. Of course the present financial depression could not be overlooked and further great and significant reductions in the appropriations were

made owing to the continued falling off in gifts from the churches. The executive officers were instructed to pare down their estimates to the figure $1,192,366, and to report in detail to the Sub-Committee of Seven of the Committee on Appropriations, with the understanding that the final schedule should be adopted at the next meeting of the Committee on Tuesday, November 14. This figure is far, far less than the receipts of last year for the regular budget. It allows also for a progressive liquidation of the Board's accumulated deficit. A more definite report will be possible later on.

Howbeit, as said above, the financial depression and the reductions in budget should not be taken as determinative in the vision of the task ahead.

Facing Realities at Home and Abroad

By ARTHUR E. HOLT*

What Are the Realities?

THE realities at home and abroad are people —people living in families, cities, town, and country.

People endowed with the urges of sex, the hunger for food and the proddings of ambition.

People struggling for power in class and caste and political groups, and injuring each other in the struggle.

The other reality is God whose is the absolute will by which all human loyalties must be tested, before whom all lesser absolutes of nationalism and race must become humble.

The third reality is the Church which is trying to set up the rule of God in the world. When these realities are kept in mind there are not very many reasons why you should divide them into two classes and classify one as home and the other as foreign.

Chicago and Bombay

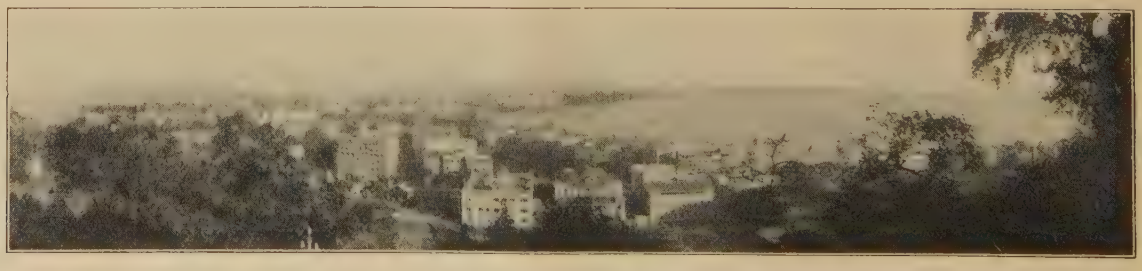
If you will take your stand on a point of land which juts out into Lake Michigan, with the lake at your back, you can see Chicago and every other American city.

If you will take your stand on a point of ground jutting out into the ocean at Bombay, with one of the most beautiful bodies of water in the world at your back, you can see Bombay. On your left will be the governor's mansion, flanked by the beautiful homes of the Parsees, high over all, the towers of silence where the ancient people disposed of their dead. In the immediate foreground beautiful apartments, on your near right the towers of Wilson College, on the farther right the stately homes of finance, government, and business which date their start from 1861-1865 when our Civil War turned the British to India for their cotton. On beyond humble homes of humble people, Mohammedan, Hindu, and Jew, and on beyond the hovels of the cotton mills and oil refineries, and on beyond these, suburbs and towns, and villages and farms, quiet and peaceful spots in an Indian hinterland.

For Bombay and Chicago both happen where work-seeking, home-seeking men and women found their point of maximum contact with the

*An outline of his "Annual Address" at the Annual Meeting.

Bombay



channels of world commerce and a great agricultural hinterland.

The men who built these sea-trader citadels in an old world were the same men who built Boston, New York and Philadelphia. It is remarkable how many times in India you can go along Yale Street and come out on Amherst Boulevard and walk around Cornwallis Park. John Calvin taught these men that it was right to trade and take interest, and their own instincts told them that there was more money in the control of tariffs, customs, and currency rates than there was in hard work. The men in all these cities, Occident and Orient, enjoy themselves in approximately the same ways. For the first time in my life I saw "Uncle Tom's Cabin" on the stage in Calcutta. These cities hold within their boundaries areas of intense cultural conflict. The sharp straight line in the city of Chicago, which divides the Negroes from the Irish, is called the African-Hibernian frontier. A similar line in Bombay marks where Mohammedans leave off and Hindus begin. Nagpada Neighborhood House in Bombay is located across this line. It is the most ideally located neighborhood house in the world. Over here are the Hindus, there the Mohammedans, here the Jew with Irish names, over there the Arab horse market, here the Red Light district—when the trouble starts, they begin to throw pop bottles at each other. Clifford Manshardt with his boxing matches is trying to work out a moral substitute for communal war.

The Farmer in Asia and America

India has long had its famine relief—the United States now has its famine relief.

In India, China, Japan, and the United States the farmers are in revolt. I have seen the farmer on these great hinterlands and in general I think he knows his job. He is in revolt because for three hundred years he has lived in a city-controlled world.

The realities of the human struggle for self-realization in city, town, and country are not so very different at home and abroad. The most important question at home and abroad is what has a man the right to hope. The next most important question at home and abroad is the question of what is holy or what is worth dying for. It is the question of what is worthy of your supreme loyalty, or if you will, it is the question of the absolute will by which all human loyalties are to be tested, before which all human absolutes must become humble.

The time seems to be arriving when the question of what can I hope and what is holy will once more become exciting because only in devotion to the absolute can a man find peace.

What Is a Mission?

Now a Mission is an institution which carries a message about the character of God. It uses many symbols to convey this message. There are the symbols of the spoken word. This has always been important in Protestantism. People seem to be losing faith in word symbols used by preachers. Mrs. Buck, who uses word symbols in books, looks down upon preachers, who use word symbols in pulpits. But missions have used other symbols—the symbol of the college, the hospital, the Y.M.C.A. It seems easier for the Indian to talk about God than for the Westerner.

It is necessary to insist that these institutions are symbols in a great language which is trying to tell the story of the character of God. Otherwise they become just charities—the churches, associations of privilege, venders of inexpensive education, inexpensive medical service, inexpensive room rent—these institutions are then surrounded by privilege seekers; the gospel message cannot be carried by a group of privilege venders nor can it be received by a group of privilege seekers. There was a time when the Church scorned good works because it dealt in those old realities which have to do with status, self-respect, and a sense of mission. In those days the Church was mighty, it upset tyrannies and established commonwealth; it was not a rich man's charity but a common man's fellowship.

But a mission is not only idea—it is structure, and as structure it is picked up and tossed about by social forces which must be understood.

She Has Well Earned the Right

AFTER forty years of service on the Woman's Board of Missions and the American Board, Miss Sarah Louise Day has declined re-election as a member of the Prudential Committee. Though we greatly regret this, we readily acknowledge the fact that she has not only earned a right to such a rest but has also won the deep and abiding respect, and affection, of her associates in the Rooms. She has been a true friend to individual Secretaries during times of personal strain, while at the same time serving the larger interests of the American Board in an unprecedented period of transition. She has given so freely of her time, thought and energy in this period, and has kept close to the work in every detail. We could always depend upon Miss Day's intimate knowledge of our work and upon her wise, friendly counsel in the conduct of the business of the Board. She will be greatly missed. Her going will create a vacancy that cannot be filled.

Miss Day became a Director of the Woman's Board of Missions in 1893. She became the unsalaried Treasurer of that Board in 1896, holding that position until 1917 when she became a Director again. She has been a member of the Prudential Committee and of several of its most important subcommittees since the merger of the Boards in 1927. She has done well whatever she has attempted. Her native sense of responsibility and her careful training in early life, as well as her devotion to the cause, have accounted for this.

Although Miss Day has not allowed her name to come up for re-election upon the Prudential Committee, we trust that she will long remain a Corporate Member and that, as one of our number puts it, she may "continue to be counted upon for counsel."

A Judge Gives His Opinion

Judge Everett Smith of the Superior Court of Seattle, Oregon writes about the MISSIONARY HERALD:—

"I have not known the time that I was not familiar with the HERALD. It was in my father's home and remembered by me for over sixty years. After I was married, more than forty years ago, it was in my own home. It has greatly improved as an attractive and up-to-date magazine in the past twenty years. I was impressed by the September issue, with its scholarly contributions, its fresh news and its sound observations. It has a pleasing and interesting variety of articles. Its illustrations are so well chosen and perfectly executed as those of almost any magazine. Our pastors and church boards ought to put more of an effort into getting subscribers for it. It needs no apology from the solicitor. It will appeal to any thoughtful Christian with a reasonable international mind. I hope that its present high standard may be maintained."

This Is Station A B C F M

DOROTHY P. CUSHING ANNOUNCING

Poems Bursting in Air

They had a "battle of poetry" not long ago in Lanao, P. I. The two most popular poets of the Moros vied with each other. The cream of Moroland crowded into the hall and listened intently. The participants asked other questions in verse, possibly blank verse, and much to the embarrassment of Dr. Frank C. Laubach, the first man, Dato Pangompig, said to Dato Tunlai, "Why do you not help the fine work of the Moro School?" From then on the debate centered around the Lanao program, giving it excellent publicity and receiving the approbation of the audience. But as for Dr. Laubach, much as it pleased him to see the friendliness of the people, he admits feeling like "crawling into a hole" and doubtless dragging it in after him. The innocently staged "battle of poetry" turned into a triumphant series of tributes to the Lanao School work.

Picnicking de Luxe? ?

"We are in an enviable position out here!" declares Miss Anne B. Brookings of Inanda, South Africa, as she tells of a Winter School conducted at Esidumbini, in the bush, by Inanda Seminary teachers. A thorough perusal of her report shows that they slept in boxes filled with grass; lighting came from candles and one lone lantern; newspapers did for curtains to obtain a little privacy; sagging walls were filled with white ants which promptly ate holes in their clothes; cooking was done out of doors for the most part; dogs ran off with the baskets of food at night; and so on. But how the people appreciated the services, the classes in simple cookery, the sewing and the aid in child care. The children were taught games like "Ibluloho" which means "London Bridge"! An average of 81 women attended this "institute." In an attempt to express their gratitude they showered the missionaries with pumpkins, potatoes, eggs and fruit. "We almost had to scold the pastor to make him stop talking about our 'self-sacrifice'" adds Miss Brookings, who with her associates, brims with the true missionary spirit of service which disdains to notice physical discomforts and minor inconveniences.

Just Out of the Mail Bag

As we go to press, a letter comes from Rev. George W. Shepherd of Foochow, China, telling of the safe arrival of Pastor S. U. Chen and his wife and two grown daughters dressed in torn and tattered farmer's clothes. "They considered their apparel their most prized possession" writes Mr. Shepherd. By rubbing mud into the pores of their skin they had dropped out of the class of gentlefolk and were able to explain to the Red soldiers and agents that they were merely farmers gathering firewood on the hillsides. For five weeks they lived as fugitives in the mountains, often eating lunch (when they could get food) where the following communist troops would eat supper. They are frightened skeletons of their former selves, and bewildered at being back in civilization."

God's Way, Their Way

Over 80 years old, a dear Chinese woman sits spinning in a forlorn little house. By her side is a book. Years ago, 40 odd, missionaries taught her to read a little. She says she is never lonely because she has so much to think about. But if it were not for kindly neighbors often she would have nothing to eat. Bandits' areas surround her village. She wonders why she is kept alive so long, dependent upon others, but she accepts her lot cheerfully for, she says, "What God has planned must be best for me." In another village lives a quiet old gentleman. Twenty years back he became a Christian in Manchuria. Back home he was persecuted for his faith. His patience and uprightness wore down opposition. Now family and neighbors are also Christians. Because they live so far from an organized church they meet each Sunday in the home of a fine young couple, converts of the elderly Christian. "The simple faith of these old people strengthens one's own faith in the providence of God."

Television Section — Station ABCFM

Little Two-Year-Old Hua Ching

And in the oval Hua Ching and her mother who will be remembered in America as Lan Hua Lui, who studied at Oberlin and Columbia and spoke in many churches.

"Hua Ching—Our Little China Doll," says Mrs. Albert C. Hausske of Tehsien, North China.

Servant trouble worried Mrs. Lan Liu Yu, Dean of Women, Cheeloo University. Duty kept her away from home so much that she feared her cherished little daughter, Hua Ching, was not getting the right care. Said Mother Hausske, "Let me take her home with us until you can make better arrangements." So Hua Ching joined the Hausske family. "She was a little beauty with her black hair, big brown eyes, and olive skin. How I loved her. She fitted into our family group beautifully for six weeks. Even Judy, the dog, was most careful of her. She was delighted with the songs I sang at night to our four-year-old."

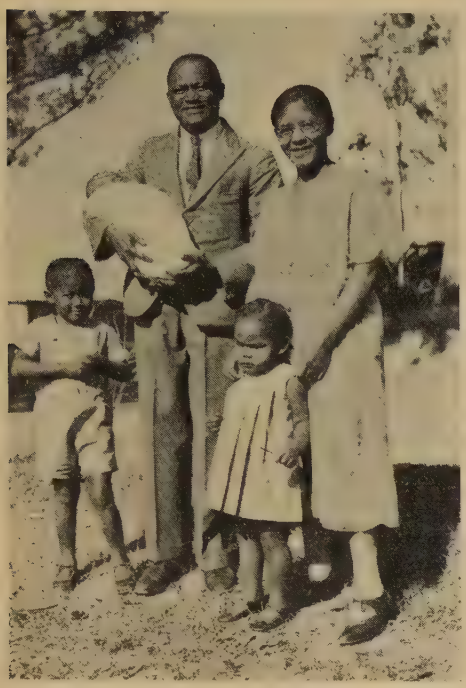
At the end of the visit Hua Ching had roses in her cheeks and plumpness of body. When Mrs. Hausske returned to Tsinan in May she was invited to address a group of educated Chinese mothers on "Child Training." After the question period Mrs. Hausske declared, "I had a new vision of the opportunities for service among our educated Chinese women."

"The Man Who Can Smile"—Our current prescription for depression blues, Winthrop Adkins of Aleppo, Syria, son of Rev. and Mrs. Leslie J. Adkins. His chances for being beautifully spoiled are very good as he has two older sisters, Sally Ann and Beverly.

Another Man Who Can Smile!—Rev. Edward L. Nolting, dean of American College, Madura, India, when he returns to his post after furlough some time the first of the year plans to take this smile with him. His duties at American College include acting as Big Brother to nearly 500 Indian students. Who would not be eager and willing to come to this man with their difficulties and discouragements?

Television Section

Station ABCFM



A Sane and Able Leader—Those who heard Z. K. Matthews of Adams, Natal, South Africa, speak in Brookline at the 124th Annual Meeting of the American Board were greatly pleased with his message and his spirit. Mr. Matthews is now studying at Yale under a Fellowship. He is the first African to be given a B.A. degree from the University of South Africa. He also carries an LL.D. from that institution. Since 1924 he has been on the faculty of Amanzimtoti Institute as head of the High School Department. Mr. Matthews has been highly commended for his teaching ability and for his leadership among his own people by the Chief Inspector of Native Education in Natal. In the picture, reading from left to right are: Vincent Joseph Gaobakwe, John Knox Itameleng (in his father's arms); Shena Seipelo, who doesn't see why the whole family is smiling, and Mrs. Matthews.

Bringing in the Sheaves—at Lucy Perry Noble Institute, Madura, India, of which Miss Gertrude E. Chandler is head.

This school renders a varied and practical service to Indian womanhood.

"Don't We Improve with Age?" asks Mother Neff.

Presenting the twins—John Michael and Charles Barton, sons of Rev. and Mrs. Clarence A. Neff of Guadalajara, Mexico. We don't know which is which so we won't attempt to identify these young gentlemen.

The Editor BEGS for interesting pictures and human interest stories from the missionaries. Haven't you something you would like to submit?

Memorial Chapel Dedicated

Searle Chapel of Kobe College, Kobe, Japan, built in memory of Miss (Dr.) Susan A. Searle now retired after 46 years of service in Japan, was dedicated on Saturday morning, October 14, with Dr. Shailer Mathews as the chief speaker. The chapel will normally seat 140 persons but when crowded can accommodate 170. A memorial gift of 50 yen from Mrs. Miyagawa, foster daughter of Miss Frances Parmelee who died in 1932, has been used to purchase hymn books for the new chapel. Dr. Mathews spoke on "the Rising Generation and Its Moral Task." On Sunday morning, October 15, a communion service was held in the Chapel to which members of the mission were invited.

The Uncertainty of Life

The sympathy of American pastors whose greatest dangers as they go about their parish duties may come from reckless motorists should go out to Rev. Li Hua Chen of Tunghsien, China, who while pursuing his duties was pounced upon by bandits, armed renegade soldiers, pulled from his bicycle, and left robbed and bound in the tall grass. With his throat stuffed full of dry leaves, Pastor Li struggled to free himself. They had threatened to kill him when they found his Christian books. The noon train whistled as it came and went. So near to help was the Chinese minister but unable to make his difficulties known! Then, toward sunset, he broke the bonds and with only a pair of old pants for protection reached the shelter of the mission compound.

Willing to Pay the Price

Down the dusty road they walked—Karuppan and his twelve-year-old son Palni. Forty miles they had journeyed to Pasumalai, India, from their village. "My son has now finished the fifth grade," said the father to Mr. Lloyd L. Lorbeer, head of the Training School, "I want him to finish the eighth and then come to Pasumalai for teachers' training. I only earn a dollar a month working on the land for high-caste men. His board and fees will cost $1.35. Won't you please help him?" Two thirds of one's salary to keep a son in school, comments Mr. Lorbeer. With help promised, father and son plodded off on their forty-mile return trip, penniless but determined. As a Hindu this man might not have felt the sacrifice worthwhile but, points out Mr. Lorbeer, the new spiritual life of the Christian has opened new hopes and aspirations along intellectual lines.

A Chapel for $2.50

No splendid cathedral rearing its great stone arches in air is more cherished by its worshipers than the tiny bamboo chapel which nestles at the foot of a mountain in the Philippine Islands. A Silliman Bible School student visited the barrio and encouraged the Christians he gathered together to erect this chapel. It is made of bamboo with plain seats, a pulpit with an ingenious reading-stand made from a milk case. Flowers bloom around the stone steps. The total amount of money spent was $2.50. All the materials and labor were donated by the members.

"Long-Standing Freshness"

One Sunday a year in India is set aside now as Hospital Sunday. From the mission hospitals the nurses and other staff members off duty march in uniform to the church. And on this day the little churches send their contribution to the work of healing. It is good to get the Christian community interested thus practically in the hospitals and their responsibility for carrying part of the burden financially, points out Dr. Isabella Roberts of the American Hospital for Women and Children, Madura. This institution opened a course for nurses' training in July. Many applications were received, one quaintly phrased, "I understand you are taking female hands to study nursing." A humorous touch is added by a circular sent the hospital from a dairy company which guaranteed to furnish butter "of long-standing freshness."

Ten Who Couldn't Go

When ten boys at the Pasumalai School, India, who couldn't go home for a vacation surveyed the days ahead they decided to walk twelve miles to a nearby village and take with them a stereopticon of the "Life of Christ" as well as some booklets to sell. Two Christian teachers would give them shelter, they told the missionaries, if the school would furnish sufficient raw food for them to cook their own meals. They returned tired but happy. The people listened eagerly to them. Now they have organized themselves into the Pasumalai Service Club.

Christmas Everywhere

A Program by Marion Ballou Fisk

Have the room as Christmas-like as possible, with Christmas decorations and candles, and several Nativity pictures in conspicuous places. Provide a map of the world, on which the different countries, as they are mentioned, may be marked with a Christmas seal.

Program

Hymns: "It Came Upon the Midnight Clear"; "O Little Town of Bethlehem."

Leader: Our minds are full of only one thought today—*Christmas!* Perhaps we are harassed with the anxieties of the season, the shortage of funds, the preparations of gifts, or the cooking that must be done; but let us lay aside these thoughts for an hour and travel with Mary to the little town of Bethlehem.

William Allen White gives us a very charming account of his visit to Bethlehem some years ago, when he was welcomed to a peasant's dwelling, a cave-house, where the family and their cow and hens shared a common living-room, which was a sleeping room too. He found a smooth-worn manger, where the children of the family for generations had been cradled.

On his return to Jerusalem he asked his friend, "Brother John," if Jesus had been born in a place like that. Brother John explained why we are wrong in thinking of cold neglect when we read of Jesus' birth in a stable.

"Don't you see?" he asked; "It means that some poor family in Bethlehem did its best to be kind to Mary and her Babe. Yes, they made up a bed in the manger, as the poor among us often do. Just as the Babe shows the tender love of God, the manger is a token of the sympathy and love which is in human hearts."

With this thought of the *neighborliness* which shared its poor home with strangers, this "goodwill among men" that merited the coming of the Christ-child to their stable-home, let us read the Christmas Story. Luke 2; 1-20. (The leader may explain two or three of the "Nativity" pictures at this time.)

Christmas has not only given us much that is finest in art, but in music as well. In 1818 the pastor of the little village church in Oberndorf wrote some simple verses for his Christmas service. He took the words to a music teacher in the neighboring village of Arnsdorf, and asked him if he could set them to music. The next day the village choir sang for the first time, "Silent Night, Holy Night." Neither the author, Joseph Mohr, nor the composer, Franz Gruber, thought of it as anything more than a simple Christmas hymn. It was not published for fifteen years, but it has circled the globe, and is one of the best-loved Christmas hymns of the world.

Hymn: "Silent Night, Holy Night." (May be sung as a solo.)

First Speaker: Where we got our Christmas.

Christmas is the time celebrated alike by Protestant, Catholic and Greek churches as the Nativity of Christ. We are apt to think of it as "our own," but for no other festival of the year do we owe so much to other peoples.

Probably the custom of the Christmas tree was brought to America by German emigrants. The Christmas tree was known in Strasbourg, Alsace, as early as 1604. A beautiful tradition has placed the first Christmas tree in the home of Martin Luther. (Tell the story briefly.) The same tradition says that it was at this time that the Luther children learned the Christmas hymn their father had written for them.

Hymn: "Luther's Cradle Hymn." (May be used as a solo.)

Older than Luther must have been the "Weihnachtsbaum," (tree of the night of consecration) when, so tradition says, a ragged child came to the hut of a forester, begging shelter. Hans, the son, gave up his bed to the stranger, who proved to be the Christ-child.

More remote than the German legends, is the story of Winfred, the German missionary, and the Druid Oak. (Tell the story briefly.) Still further back lies the fact that our ancestors were tree worshippers, and tree traditions exist among nearly all the nations of the world, so our little Christ-tree is really a converted pagan.

Even the date we celebrate was set by a far distant and foreign world, and no one can tell how correct it is. The uncertainty is due to the abhorrence of the early Christians for the celebration of birthdays. They regarded the custom as heathenish, and this prejudice existed even to the comparatively recent days of our own colonists, for in 1659 the General Court of Massachusetts passed a law fixing a fine of five shillings on anyone who should by abstinence from labor, feasting, or any other method, observe Christmas. For the date we observe, we are indebted to Julius, Bishop of Rome,

who asked St. Cyril, in 386 A.D. to ascertain the real date of the nativity. He reported the probable date as December 25, which was accepted by Julius, and by the end of the fifth century, by all Christendom.

The custom of giving Christmas gifts arose from some pagan customs at the time of the January Calends. The Roman "Strenae" (New Years Gifts), was in time transferred to Christmas Day, but except in English-speaking, or Teutonic countries, Christmas giving is unknown.

Even our beloved Christmas carols are imported, as originally carolling was a part of pagan ritual. The idea took root in England and the carols were sung on the streets by Waits, the public singers of their day. The first Christmas carol printed in the English language (1521) was entitled, "A Carol Brynging in the Boar's Head."

As we are indebted to other lands for much that means Christmas to us, we are trying to repay that debt by carrying the Christmas Spirit to the lands where we serve.

The following topics may be assigned for three-minute reports.

Christmas in China.

Secure letter from Alice Huggins, Feb. 3, 1933.*

Secure letter from Stella Marie Graves, Jan. 3, 1933.*

See "Without a Song," p. 161, MISSIONARY HERALD for May, 1933.

Christmas on "India's Coral Strand."

Secure letters from Miss Ella Hoxie of the Criminal Tribes Settlement.*

Christmas Beneath the Southern Cross.

See "Cong. and Her. of Gos. Lib.," Jan. 26, 1933.

Secure letters from So. Africa.*

Christmas in Greece.

"The Story Beautiful," "The Cong. and Her. of Gos. Lib.," Feb. 16, 1933.

Secure letter from Miss Minnie B. Mills, Feb. 15, 1933.*

Christmas While they Wait.

See "The Cong. and Her. of Gos. Lib.," Jan. 12, and Feb. 16, 1933.

At the close of the program, cretonne bags 8 x 12 inches may be distributed, and an appeal made to fill them with the things to make a happy Christmas—soap, pencils, erasers, handkerchiefs, etc. Also to remember the used Christmas cards, which brought one enterprising missionary sixteen good dollars for her work. The bags and cards should be filled for the "Aloha" meeting in June.

Prayer: That the Christmas Spirit may abide with us, as we try to share it with others.

*Materials marked with an * can be secured through the Educational Department, The American Board, 14 Beacon St., Boston, Mass.*

Annual Meeting Committees

The Business Committee for the 124th Annual Meeting of the Board was composed of Mrs. Edward W. Capen of Hartford, Conn.; Rev. George W. Owen of Hyde Park, Mass.; and Mr. J. V. Holt of Andover, Mass.

The Committee on Nominations was composed of Rev. W. F. Bohn of Oberlin, O.; Mr. E. A. Harvey, Chestnut Hill, Mass.; Mrs. W. H. Medlicott of Auburndale, Mass.; Rev. Cornelius H. Patton of Hartford, Conn.; Miss Amy Welcher of Hartford, Conn.

The Committee on the Treasurer's Report was composed of Arthur B. Clark of Connecticut; Mrs. A. M. Gibbons of Ohio; and President D. J. Cowling of Minnesota.

The Committee on the Report of the Prudential Committee was composed of Frederic W. Chamberlain of Illinois; Mrs. Harry Penniman of Texas; and Dr. J. T. Stocking of Missouri.

The Committee on Place and Preacher was composed of Miss Helen Calder of Massachusetts and Dr. J. A. Richards of Ohio.

The Committee on Nominations of Officers for 1933 was composed of Dr. Wilfred H. Rowell of Illinois; Mrs. Franklin Warner of California; Miss Mary Preston of New York; Mr. Frank J. Harwood of Wisconsin, together with the Chairman of the Nominating Committee of the National Council, Mr. T. M. Shipherd of Connecticut, or his successor.

New Corporate Members-at-Large

(those elected included 55 men, 29 women)

The following persons were elected Corporate Members-at-large in the **Class of 1935:**

1. *To Fill Vacancies*: Dr. Hugh Vernon White (vacancy caused by death of Dr. Frank K. Sanders); Dr. Albert B. Coe (vacancy caused by death of Mr. Thomas); Judge C. I. Button (vacancy caused by death of Dr. Proctor).

2. *New Elections*: for COLORADO, Rev. C. S.

Brown, Colorado Springs; for Iowa, Mrs. P. F. Somers, Grinnell; for Maine, President W. J. Moulton, Bangor; for Missouri, Mr. E. H. Hogueland, Kansas City; for Nebraska, Mrs. E. B. Dean, Crete; for Illinois, Mr. G. R. Wilson, Hinsdale; for Ohio, Mr. H. Eldredge and Rev. W. P. Minton, Dayton, both representing the Christian churches.

The following persons were elected Corporate Members-at-large in the **Class of 1937:** for Iowa, Dr. G. M. Crabb, Mason City, and Rev. Clarence Defur, Madrid (Christian representative); for Montana, Rev. P. W. Dierberger, Great Falls, for New Hampshire, Rev. E. R. Stearns, Concord, for Ohio, Rev. W. H. Denison and Miss L. M. Eldredge, both of Dayton and Christian representatives; for Oregon, Rev. R. B. Walker, Portland; for Vermont, Miss L. C. Hazen, Thetford.

Mrs. Charles A. Proctor of Boston was elected to this Class of 1937 to fill the vacancy caused by the death of Mrs. Frank Gaylord Cook.

The following were elected Corporate Members-at-large in the **Class of 1939:** for California, Miss Catherine Denman of Petaluma, Mr. Blake Franklin of Glendale, Mrs. C. T. Tinker of San Francisco; for Connecticut, Mr. Donald A. Adams, New Haven; for Delaware, Rev. R. C. Helfenstein of the Christian Church of Dover; for the District of Columbia, Rev. R. Clinchy, Washington; for Illinois, Rev. Hugh Elmer Brown of Evanston and Mrs. F. J. Day of Chicago; for Massachusetts, Rev. Ralph M. Timberlake, Dalton; for Minnesota, Mrs. Herman F. Stark of St. Paul and Rev. Theodore Vogler of Duluth; for New Jersey, Mr. Arthur Y. Meeker, Upper Montclair; for New York, Rev. William Dana Street, White Plains; for North Carolina, Rev. L. E. Smith, Elon College (Christian); for Ohio, Rev. F. G. Coffin of Columbus and Rev. J. H. Lightbourne of Troy, both Christians; for South Dakota, Mrs. S. W. Keck, Huron; for Virginia, Rev. H. S. Hardcastle of the Christian Church of Norfolk; for Wisconsin, Mrs. Stephen C. Peabody of Ripon and Rev. Frank J. Scribner of Janesville.

Book Chat

Max Hunter Harrison's *Hindu Monism and Pluralism*

India is a land of tremendous variety—a land where subtle metaphysical thought and a rich literature exist side by side with ignorance and a vast amount of superstition. Consider this quotation from a Hindu poet of South India (Thayumanavar):

"When (O God) I was adoring Thee (in the temple)
in the form of an idol, in the heart of a flower
by its side I beheld Thyself.
In my heart, which shrinks to clasp hands in prayer,
Thyself dost stand.
It is Thou, not I, who makest obeisance to Thee.
How then is it proper for me to make obeisance?"

This is a sample of the pantheistic language toward which all religious thought in the past in India has tended. How explain the enigma of India's religion, or religions? We have heard of such terms as "Karma," "Vedanta," "Caste," "Transmigration of the soul." When and how did these terms arise?

A recent book, *Hindu Monism and Pluralism, as found in the Upanishads and in the Philosophies Dependent upon Them,* by Max Hunter Harrison (Oxford University Press, New York, $3.00) deals with similar questions in a brief but very thorough fashion. To those who are keenly interested in tracing to their source certain fundamental Indian religious and philosophical ideas this painstaking work will have real value.

Since the year 1931 Professor Harrison has been the representative of the American Board on the teaching staff of the United Theological College at Bangalore, South India. This book constitutes his thesis for the Ph.D. degree at Columbia University. By his natural ability, scholarly attainments, coupled with years of residence and first-hand experience in the Orient, Professor Harrison is well qualified for the task he here undertakes. From the year 1918 to 1925 he taught Latin, Logic, and the New Testament in Jaffna College, Ceylon, and for the last two years of that period acted as president of the institution. His main schol-

astic interests over the past ten years have been in the history and philosophy of religions, and in Oriental languages. The years 1926, 1927 were spent in intensive study along these lines at Union Theological Seminary, New York. The key to the vast bulk of India's religious literature is a knowledge of Sanskrit. Professor Harrison is among the comparatively few who possess this advantage.

In this book he aims to present, not the entire history of India's religious thinking, but the main elements of four of the most significant systems of thought occurring between the years 500 B.C. and 1100 A.D. These four systems are represented under: (1) the *Upanishads*, that great watershed of all such systems; (2) the "Non-dualism" of Sankara; (3) the "modified non-dualism" of Ramanuja; (4) the "pluralistic Sankhya." Mr. Harrison attempts to show the relationship of the last three systems to the *Upanishads*. How far he is successful in his more scholarly contentions the present reviewer does not feel competent to say. The author has combined a careful weighing of the conclusions of certain eminent authorities in the same field with a certain amount of original thinking of his own, and the whole task has been performed with the thoroughness and impartiality which characterize the true scholar.

The serious lay reader will find very helpful the concise summary of conclusions which are drawn up at the end of the book. The following are among those which will prove of especial interest:

Indian philosophy has developed entirely apart from the study of mathematics and physics, and hence resembles Western medieval thought rather than modern philosophical thought.

In India metaphysics all along has been vitally connected with religion and is strongly theistic. Its primary interest is in ways of securing salvation, or release from the cycle of rebirths.

The belief in the transmigration of the soul (metempsychosis) arose before 500 B.C. and thereafter is taken for granted in Hindu thought.

The institution of Caste was less rigid in the time of the *Upanishads* and has resulted in the divorce of philosophy from practical matters like ethics and technical subjects, science, etc.

EMMONS E. WHITE

Wilbur Stone Deming's *Tukaram*

is a selection from the three volumes of that poet's works, translated by J. N. Fraser and K. B. Marathe which are now out of print. This limited selection was made at the request of the Christian Literature

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FOR ILLUSTRATED BOOKLET, WRITE
HAROLD B. BELCHER, *Treasurer*
14 Beacon Street, Boston, Mass.

Society of Madras (which publishes it for Rs. 2/- a copy). It is illustrated by several semi-attached reproductions of watercolors by I. R. Warren.

Some slight revisions of the translations have been made; they are free, rather than literal translations, and Hindu religious expressions have been usually rendered by the nearest English equivalent.

Dr. Deming's 36-page introduction contains: first, a biographical sketch of Tukaram; an appraisal of him as poet-saint; an estimate of his present influence. As to the last-named: Tukaram and his followers consolidated the order of *Vārkaris*, a name that implies a habit of going on periodic pilgrimages to Dehu, Alandi, and Pandharpur; every member must go to Pandharpur twice a year; this festival was described by Rev. William Hazen in the October issue of the MISSIONARY HERALD. The influence of this sect has been to break rigid caste distinctions and to accord more respect to women. Like the other poet-saints he represented Indian culture as opposed to foreign culture. In general he was not a reformer, however.

Was Tukaram influenced by Christianity? The question cannot be definitely answered, but the similarity of his teachings is remarkable. He thinks of salvation as release from the power of sin, rather than as release from the arduous and endless chain of rebirths, as a typical Hindu regards it. He taught the surrendering of all actions to God: the daily devotional life was a matter of heeding the Divine leading and climbing the steep ascent which led finally to full and free fellowship with God. Narayan Vaman Tilak, the late Christian poet of Western India, referred to Tukaram's poems as a bridge to Christ. "Most assuredly," adds Dr. Deming, "if India is to understand Christian truth, it must be via the medium of its own religious experience. And of all Hindu religious experience *bhakti* comes closest to the Christian religion . . . Tukaram comes close indeed to fundamental Christian doctrines." He emphasizes faith in God, repentance, change of heart, devotion and prayer. He held several views about God: it is fair to call him a pantheist in view of his poems upholding that position; but some scholars deny that he was, and many of his verses "breathe a spirit of consistent and noble Theism."

"I have no words to describe thy glory; I cannot truly tell the limits of thy nature.

I have laid this body, thine own gift, at thy feet; now what can I renounce for thee to honor thee therewith?

I have no faith to serve thee; if I offer thee my life, behold, it is thine."

The American Board publishes: *The American Board Faces Forward*, 1933–1934. Four pages. *America First*, by Hugh Vernon White. Single sheet.

The American Missionary Association: *Budget and Summary for 1933–1934.*

The Education Society: *Building for a Better World.* Four-page promotional leaflet. *Experiments in Friendship*, by Marion Ballou Fisk. World Service Programs. Ten cents. 20 pages. *Village Life in Africa.* A six-session unit for Primary Groups. 24 pages. Ten cents.

School Days in Africa. A six-session course-unit for Juniors. 24 pages. Ten cents.

The Home Boards: *A Selected List of Current Home Board Literature.* An eight-page catalogue of available publications.

The Commission on Missions: *Samples.* Write-ups of four representative missionaries. Six pages. *A Fundamental Solution to a Fundamental Problem.* A six-page discussion of financial problems of the churches. *We Do Our Part.* A six-page discussion of church finance for the laity. *Where We Stand.* A statement of the present situation of the Boards. Four pages. *Recovery.* Three suggestions for the future.

A GREAT LINGUIST

Not only his tongue but his soul spoke many languages. With him, sincerity and charity in religion counted more than did either orthodoxy or liberalism.

He was a mystic. For him it was the inner light that mattered rather than its explanations in terms of a supernatural scheme or of a rational system.

—From an address by J. Edgar Park at the Memorial Service held by Boston ministers.

FREDERICK ERNEST EMRICH

By Winfred Rhoades

Price, $2.00

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This, That, and the Other

Is Tung Jen School Worth While?

asks Miss Isabelle Phelps of Paotingfu. It has had its mission appropriation cut in half, beginning with September, and after a year is to receive no more help from Board funds.

"I think of the more than one hundred boys who have been enrolled in social service groups under Mr. Leete's leadership during the past school year; and of the way in which they have gone out and mended roads and taught in free schools for the poor. I think of the Bible study groups and the Christian Endeavor Societies for both boys and girls that have been held in our mission homes. Ten of these boys and girls joined the church at our last communion.

Mr. Tang in the Back Row of a C. E. Society

"This afternoon six young men and boys came to call. The leader, Mr. Tang, is a young man who dropped out of school last January for lack of funds to study further. He had given himself to Christ in a prayer of surrender and consecration last September, and had joined the church on probation and was an active member of the boys' C. E. Society. During the term he brought six other boys to the teacher's study to be led to Christ. Before leaving school he said that he wished to establish a Jesus church in his home town, and asked for a statement of what church members ought to believe.

Today came the first report of his success. Thirty people have signed their names to his articles of faith, and they are holding meetings regularly under his leadership! The five boys who came with him to call are all from his county. Four have just taken the entrance examinations of our schools. He had been talking to them about Christianity and brought them to call so that they might get acquainted and lose no time in joining the C. E. Society in the autumn. The fifth boy has already studied here a year, and now, because of Mr. Tang's influence, wants to begin the Christian life. As for Mr. Tang himself, how soon would it be possible for him to receive baptism and so be fully inside the church? Yes, indeed, he prayed to God and read his Bible daily. We wondered how many Christians in either China or America have done so much work for the Lord before baptism.

"Is it worth while putting Christian influences around the hundreds of boys and girls who come to our schools from non-Christian homes? The whole tenor of their lives may be thus changed. Do *you* think it worth while?"

Tung Jen School, Paotingfu, China

Its program has come to center on village problems, writes Rev. William R. Leete. "Since ninety per cent of the junior high pupils come from the country, and less than forty per cent enter senior high, it becomes our obvious duty to prepare our students for earning a livelihood in town and village. In the fall of 1932 a special course in industrial chemistry for village life was successfully introduced into the curriculum. Results have been excellent. The withdrawal of all American Board support threatens to throw our work back several years, if not to make some important features of our program impossible.

The Social Service Department of Tung Jen has acquired a new function as an experimenting agent for future units in the school's curriculum. In the spring it promoted a special optional course in elementary medicine, by requesting Dr. Hsia of our local dispensary to teach a voluntary class in the use of household drugs. From the ninety boys applying only thirty-two were admitted, but in the fall a more complete course will be given as an optional unit in the school curriculum. In this way we hope to popularize modern medicine. Medical schools in China are so small that it will be only by getting middle school pupils medically intelligent that modern medicine can hope to gain acceptance among the common people."

North Tientsin Christian Student Fellowship

comprising students of both sexes from seven government schools,

developed the past year a very interesting program of activities, writes ARTHUR G. ROBINSON. "A discussion group under their auspices for the study of Christian teaching held six good meetings led by pastors and by prominent laymen. For their own growth in Christian living they maintained a Sunday morning Bible class in Chinese, the first of the sort we have had purely for students. The Fellowship also held social and business meetings and entered with much earnest enthusiasm into the work for wounded soldiers, raising a full hundred dollars for emergency relief, making with their own hands over fifty hospital garments, and serving faithfully at the large camp of war refugees maintained by the Christian Emergency Relief Association.

"The disheartening political situation has seemed in some ways to steady student thought, and has certainly prompted a wider interest and participation in social service, not only in activities planned to serve wounded soldiers, but also in purely civic enterprises such as the vaccination campaign and 'Thousand Character' schools."

Gedik Pasha School Will Be Sadly Missed

An article by Rev. Charles T. Riggs in the October MISSIONARY HERALD gives the history of the School in Istanbul which has had to be closed on account of the drastic cuts in appropriations. MISS GLADYS E. LUCAS writes us of what it has meant to its pupils and to the community.

"We shall this day light such a candle by God's grace as shall never be put out," she begins by quoting. "When it was decided that this school should be closed, it seemed as if this candle lighted by God's grace half a century ago had indeed been put out. But not for long could that darkness remain, for the glowing esteem and affection which we have met at every turn have a radiance which would illumine the deepest darkness. It is apparent that those who have worked here in this school, those in the homeland who have supported and followed its fortunes with loving care, have built better, far better than any of us knew, for now on every side rise up those who call 'Gedik Pasha' blessed.

"Esteem? Yes. 'Why did you close *that* school? It was a good school, and is a great loss to us,' said officials at the Department of Education and students of ours taking the public Turkish examinations showed by the high marks they received the justice of this praise on the academic side. But this school has not only taught academic subjects; it has tried to be a builder of men and women, and as we listen to those who try to express what the school has meant to them, we realize that this also has been known and appreciated. 'What shall I do?' asks a troubled student who has come from a very unpromising background, but whose growth we have watched with joy. 'I have learned so many things here: truth and honesty, and such things, and I mustn't lose them now. But I am afraid—afraid that when I go away I shall slip back and lose it all . . . In some schools teachers don't care much about their pupils, but here you were all—' he thought for a moment for a word to express the different relationship—'you were all sisters.'

"Some Turkish girls of ours, now teachers of English in Turkish schools in various parts of the country, meeting at a gathering of English teachers, were talking of their school. 'It was more than a school, it was our home. It is not only a loss to Istanbul; it is a loss to Turkey,' they said. These are fine girls, keen on their work. Of one of them who is assistant principal of a good new school in Ankara her principal said to us: 'If your school has done nothing but produce this girl, it has done a great service for our country.' She is trying to serve her girls with the love and devotion she has learned are due from a teacher to her pupils. 'We will not let it die,' say our graduates; 'the spirit of our school can never die.'

"And affection? Yes. Efforts to show sympathy and love continue daily. A group of graduates, boys, offers to move our crockery for us when we go to the Bible House, assuring us of more careful attention than would be given by any hired moving men. Others, boys, girls, teachers, come in several times a week to see what they can do to help, and many are the expressions of regret and love which come by post from distant parts. Apparently this school has been 'a nest,' 'a home,' 'a sheepfold,' and one and all insist that it shall never die, and rejoice that the Alumni Association is to continue.

"The appeals that we should maintain the fellowships we have had are many. Our group of local teachers — Turks, Armenians, Greeks—begs to continue our teachers' meetings. 'We were—we are—a family, and we must not separate,' they say, and we foreigners who have rejoiced so often in our loyal cooperative staff, rejoice still more in the fellowship of such a family.

"Not only from expected, but from unexpected quarters come tributes which move us deeply. One of our part-time teachers who, because he only taught here for a small part of the week, was not in the closest fellowship, came to express his regrets. 'You people who come here do not know, you cannot know, it is impossible for you to imagine, the good you do. Only we who are of the country know. You cannot imagine one part of the good this school was doing. I would not say it was a pity to have closed it, I would almost say it was a crime. It was worth any amount of sacrifice to keep it.'

"If this school was doing all that, we thank God. We didn't know it. If He was doing all that, He will continue to do that and more. While such testimonies make us realize more deeply the greatness of the loss to the present and future genera-

tions of this community by the closing of this school, they also give us cause to rejoice as we look forward to our future work, confident that the light lighted in this place half a century ago by God's grace shall never be put out."

Yenching Looks Forward Not Back

At the Pre-sessional Conference in September of the Yenching University faculty, Miss Grace Boynton, recently returned, waited in vain for any mention of the staff's achievement in holding itself and a large body of students steadily on the job in the danger zone last spring, while Japanese planes zoomed overhead, trenches were dug a bare mile away, and panic demoralized government institutions.

"The Chancellor was not occupied with the past. His eyes were on the future. There was too big a gap, he told us, between academic life and the life of the nation. Our business was to see to it that our students were trained in personal character and in skills which could be utilized by society. College graduates must be 'employable.'

"Dr. P. C. Hsu began the meditation upon personal devotion to the task of reaching the moral and spiritual consciousness of each one in our own student body. It is easy to let intellectual and administrative activities so absorb us that many a young life may feel with bitterness, 'No man cares for my soul.'

"The second morning we concentrated upon the relation of the University to rural life. It was a member of the Department of Sociology, Mr. Chang Hung-chung, who has done remarkable work in rehabilitating a rural community not far from the University, by the introduction of schools, industries, and medical care, who gave evidence of the power with which the plight of the 'man in the field' has laid hold on some of our staff. 'Yenching is a Christian university, and as such it must give students a passion for social betterment.'

"There were a thousand applicants for admission to Yenching this year. We were comforted somewhat on the score of the 'employability' of our graduates when we were told that of the 170 graduates of last June, only eleven are known to be looking for work."

Ray Phillips on Recreation

In an address before the conference of the National Association of Managers and Superintendents of Urban Native Affairs in Johannesburg, Mr. Phillips said that he was not only convinced that it would be good philanthropy to provide clean and wholesome recreation for natives, but he was sure it would pay when it came to pounds, shilling, pence. So reports the *Rand Daily Mail.*

"Figure out how many potential criminals are being bred in our locations today. Put down on one side of the balance sheet the cost of imprisoning thousands of these, and keeping them in and out of gaol, the courts, and reformatories, for the rest of their lives. Jot down the loss to life and property which these criminals will be responsible for. Then try and estimate the cash value of the fears which they will raise, the cries of 'black peril' which they will inspire, the riots and clashes with the police which they will cause. Put it all down on the debit side.

"Then on the other side of the ledger, put down the cost of obtaining a director of recreation for each location, who will capture the play life of the children, the developing youths, the older workers, men and women. Put down the cost of the purchase of equipment, the building of a suitable hall. Experience has shown again and again, to the satisfaction of hard-headed business men in every corner of America, that it pays to supervise the people's recreation and to pay a lot of money to do it properly."

He added that the Native Recreation Director in Johannesburg had organized football to a high degree and had fostered the playing of cricket and tennis. Annual athletic competitions were being held; an unemployed boys' club provided healthy sports and quiet games. The Johannesburg Council provided suitable weekly bioscope programs in all its locations at their own expense, and had contributed heavily to the preparation of the Bantu Sports Club grounds.

The Lot of Women in East Africa

On a trip with one of the Mt. Silinda home demonstrators, Mrs. Samuel J. Curtis had occasion to contrast Christian homes with heathen. The former were "dotted about on the hillsides; each little cleared spot has its own square house raised up on stones—as a protection against poisonous snakes and destructive white ants—its orchard and gardens around it.

"That large settlement of round mud huts, with cone-shaped roofs across there, is the kraal of a man with several wives, or shall we call them slaves. That is what many of our women around about us are in reality. They work from morning until night, trying to make the poorly tilled corn fields yield enough food for their households. Bearing children and caring for the home is only a small part of their heavy burden. Not only must they grow their food, but they must grind the grain into fine meal by means of a stamping block (a crude mortar and pestle arrangement), and they must carry all of the water from the spring. The firewood must all be gathered by them. It is a common sight to see a woman with a huge load of firewood weighing from sixty to eighty pounds, carrying it on her head. They age very quickly under the strain, and for the most part are a very unhappy lot. Their lives are full of rivalry, jealousy, revenge, and deception. Their faces reveal this in a very real way. Most of them are sold early in life by their greedy fathers to anyone who would pay the number of oxen he asked. Thank goodness, many are now learning in our schools and churches, and will be unwilling to go back to this kind of life."

A Retreat in Tehchow, China

held in August for the preachers and Biblewomen was given a series of lectures on the basic principles of faith by Mr. Peter P'eng of Cheeloo Theological Seminary; and Mr. Payne, English Baptist, of the Educational Museum in Tsinan, led a course in methods of evangelism. A small borrowed library of several hundred volumes had been assembled; there were regular periods of study, and reviews and criticisms of the books read were given—"excellent practice, especially for the women, who never have enough privacy for much study when they are out on the field," adds Miss Lucia Lyons. "There were periods of singing and of recreation, and round table discussions on topics connected with the work, especially mass education and financial questions. Suggestions were afterward acted upon by the Evangelistic Committee. The preachers "volunteered" to contribute five per cent of their salaries, a quarter of this to be available at once for offsetting the deficit and three-quarters to be put at interest for two or three years, because of the bigger cuts that are still in prospect. This will be the nucleus of a fund to be raised by the church members, also to be divided in the same proportion."

In Memoriam Fidelia Phelps

The cable announcing the passing of Miss Fidelia Phelps, formerly of Inanda, was received by the South Africa Mission just as it was gathering for its annual meeting, and the following is the testimonial of its members:—

"Those of us who knew Miss Phelps well, and loved her best, are appreciative of her pioneer spirit (pioneers are leaders), her splendid organizing ability and indefatigable energy expended on Natal's Zulu womanhood, showing in all her dealings the utter effacement of self. Throughout Natal, in many humble native homes, the influence of her life and work may be found today. Many natives, especially in the Inanda District, found in her a helpful friend.

"After service in the Cape, at Graffreinert, Miss Phelps joined the Mission in 1884, teaching under Mrs. Edwards. She soon became her most able and helpful assistant, until gradually the full burden of the principalship rested upon her. This she ably executed until relieved in 1916 after thirty-two years of splendid service.

"On returning from furlough in 1918 Miss Phelps willingly helped where she could, teaching Bible and industrial classes, caring for orchards and gardens, but one of the finest things Fidelia Phelps did was to lovingly care for her friend, Mrs. Edwards, in her last years, completing when she left for Natal in 1930 a fine service of forty-six years.

"We may say of her that she was a noble, God-fearing, humble missionary of the Cross, who leaves behind her a memory fragrant with helpful and loving deeds."

Personalia

Dr. Mary Cushman of Chilesso, West Africa, is tireless. "She does a great deal of walking, and never a hat or shade," writes Mrs. Hollenbeck. "Each and every patient is her special charge. She is doing a marvelous work, and has some very fine assistants." The Hollenbecks held a public health class at Chilesso. Over a hundred women attended, with eighty babies. The Doctor gave lectures; Mrs. Hollenbeck, with their native nurse, weighed, measured, demonstrated, and prepared infants' food.

Miss Caroline Frost of Amanzimtoti Institute, Adams, South Africa, is retiring on the field, but she has been needed the past term to fill a vacancy caused by illness. It has been a great pleasure to her to have had the opportunity of living for awhile in the Mary Lyon House, for which she turned the first sod last year. She is an alumna of the same college as its donor—Mt. Holyoke.

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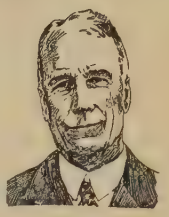

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Dr. and Mrs. Henry S. Hollenbeck of Sachikela, West Africa, spent their August vacation trekking and camping in the bush. Every evening they held a service. The people say the Doctor is a regular Ocimbundu when he speaks. He is full of tales, and after service kept the crowds around the fire in peals of laughter. He shot a dyaker, two elands, and two hippos, so the neighboring villages all around got a share of the meat. After the hippos were shot two hundred men, women, and children came to the camp and were given meat. When Mrs. Hollenbeck asked the Doctor why he gave to the women whose husbands had already received some, he answered: "Well, you know how it feels to have pocket money of your own. Many of these men will not hand over any of their meat at all."

Miss Una J. Minto of Bailundo, West Africa, is teaching temporarily in Currie Institute, Dondi. Miss Mary Thomas returned to Bailundo from furlough in August, and Rev. and Mrs. Daniel Hastings and family in September. This released Rev. and Mrs. Henry A. Neipp, who returned at once to their own station, Chilesso. The returning missionaries were given a very elaborate and joyful welcome at Bailundo. Miss Minto has three classes daily in Bible, in Umbundu, which is new work for her as she has long been teaching the Portuguese subjects in the Bailundo school curriculum. She also helps supervise the practice teaching in Day School of the class in pedagogy.

Dr. and Mrs. H. Veazie Markham are back in Dondi, West Africa. Rev. and Mrs. Richard S. Webb had transferred to Bailundo. Rev. and Mrs. Frank S. Tucker of Sachikela, West Africa, have been loaned for a year to the Chisamba Station of the Canadian Board.

Miss Lavinia Scott joined the Amanzimtoti staff in the middle of the school year, which makes her preparation for classes heavy. She is teaching advanced high school English, Scripture in two classes in the normal school and four in the high school; has charge of the girls' Sunday-school; is co-leader with Miss Ngozwana of the Wayfarers (Girl Scouts); has a third of the responsibility for girls' sports; is on the staff of the school magazine; and is trying to keep up her Zulu.

Rev. and Mrs. A. D. Woodworth, missionaries of the Christian Church in Japan, have just returned to America, although they retired on the field two years ago. In the *Japan Advertiser* appeared a long tribute to them soon after they sailed, with some biographical details.

"The missionary was graduated from Oberlin College, where he later received his Master's degree. He was given the degree of Doctor of Divinity by the Union Christian College, Merom, Indiana, where he was a professor until he came to Japan as a missionary in 1892.

"All except two of his 41 years in Japan were spent in evangelistic work in Sendai. He was president of the Bible Training School in Tokyo until it was discontinued in 1914. At the Azabu Middle School he was a teacher of English and the Bible, while at Aoyama Gakuin he taught New Testament Greek for the last twelve years.

"He was a man who devoted his entire life to straightforward evangelism. With abounding faith in his work he served his Master with unlimited enthusiasm. He was deeply interested in students and young men. He contacted them personally, both in the classrooms and in his own home to which he invited them. Many students under his leadership were sent to the United States through his assistance and returned as preachers or teachers, while many lives were turned to the spreading of the Gospel through his personal influence on people. He neglected material things and plunged his whole life into direct spiritual contact with the people."

Miss Rachel Barnes, before leaving Ahmednagar, India, was given a farewell meeting by the Baby Welfare Association at which some of the leading men of the city were present. Colonel Chitale, a retired government doctor, told how she had accomplished the opening of three welfare centers, raising locally the money for their support. Dr. Kanlker spoke of her love and concern for the women and babies of every community, of her work at the nursery school, her programs for parents, her friendliness. The Collector, Mr. Trotman, said: "She has been a pioneer in a most worthwhile work here. And she has set a standard for us to live up to. It is for us to show our appreciation by carrying on, the best we can, this work which she is having to pass on to us."

Mrs. Charles C. Creegan

Mrs. Miriam Stephenson Creegan, wife of Dr. Charles C. Creegan, secretary of the American Board 1888-1909, died at her home in Oberlin, October 21, 1933, at the age of sixty years. Dr. Creegan was a graduate of Oberlin seminary in 1877. He and Mrs. Creegan came from Chautauqua, N. Y., to Oberlin in September, 1932, with their son Robert, who entered Oberlin College.

The funeral service was conducted by Dr. J. A. Richards, pastor of the First Church in Oberlin, and Dr. E. C. Pye, formerly principal of the School of Religion in Athens, Greece. Dr. Pye said in part:

"Mrs. Creegan was of Canadian birth. Toronto was the scene of her girlhood and young womanhood, where those foundations were laid on which she builded in the maturity of her strength.

"A third of a century has passed since she joined her life with that of her husband in the founding of their home. During these 33 years she has fulfilled the duties and opportunities of wife and mother; yet more, as his helpmeet during Dr. Creegan's important pastorates at Marietta, O., and later in Northfield, Vt. She graced with dignity the place as wife of a college president during her husband's incumbency at Fargo College; and as the wife of a busy executive during his secretaryship with the American Board.

"'When fell today the word that she had gone,
Not this my thought: "Here a bright journey ends,
Here rests a soul unresting; here, at last,
Here ends that earnest strength, that generous life—
For all her life was giving."—Rather this
I said (after the first swift sorrowing pang):
"Hence on a new quest starts an eager spirit."
So fares she forth, with smiling Godward face.
Nor should we grieve, but give eternal thanks,
Save that we mortals are, and needs must mourn.'"

Interment took place in Syracuse, where Dr. Creegan and Robert were joined by other members of the family and numerous friends.

SUSAN F. HINMAN

Harold Irving Gardner

"No account of my life would be complete without a very strong testimonial to the power of the Christian influence which in my boyhood home was thrown around me," wrote Harold Gardner before he left for a missionary field. "This influence was largely colored with the missionary spirit, and the missionary spirit is the natural atmosphere of my grandfather's home. Among my earliest recollections are my grandmother's mission bands and missionary meetings, which she always and most happily and faithfully maintained."

His grandfather was Rev. Austin Gardner of Wellington Hill, Connecticut. He came from a long line of Gardners who had come two hundred years before from England, and settled around Gardner's Lake in Connecticut.

In his childhood the death of an uncle, Rev. Harry D. J. Gardner, under appointment by the American Board to Africa, "deeply impressed my young life and gave me the honest conviction that some day I would take up the work that he was so suddenly prevented from undertaking. This impression never left me and seemed to grow upon me with the years."

Does this sound weighty and solemn? Would such a child become a grave and gloomy, though devoted, worker? An associate on the foreign field speaks of Harold's continual pranks and escapades, his ability to extract fun from every situation. "He was a uniformly cheerful, resourceful, delightful companion —a great pal."

From his early home in Burnside, Connecticut, Harold went to Mt. Hermon School, thence to Yale, where he to a great extent worked his way through college, graduating in 1904. After graduating in 1907 from Hartford Seminary, he took a pastorate in Melville and later in Harvey, North Dakota, where the outdoor life built up his constitution to the point when he felt justified in asking for appointment to a foreign field.

He had hoped to go to China, which had specially interested him, and where former schoolmates — among them George M. Newell of Foochow—were stationed. But reinforcements were needed in Hadjin, Turkey, where for four years two ladies had carried on alone. D. Miner Rogers who was to have been located there after language study, had been slain in the massacres of 1909.

Mr. Gardner plunged into a work made imperative by these massacres: he became director and treasurer of a weaving plant that opened a means of livelihood to poor widows. Struck with the need of leaders in place of those who had fallen, he took promising boys from the villages into the high school of which he was principal and which had been only a day school, starting a boarding department with a gift of five pounds. Besides these educational and industrial undertakings he directed the regular work of the station.

"No missionary seemed to carry on his heart with greater constancy and solicitude the concerns of the younger pastors in this wide area," writes Dr. Fred Field Goodsell, who knew him on the field and in this country. "He found no journey too arduous, no errand too trivial, provided his attention would bring new encouragement to those actually facing hard conditions of toil."

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One of the two ladies he found in Hadjin was Miss Emily Richter, who had gone out in 1908 to fill the place of Miss Olive Vaughan, returned to America. In 1910 she and Harold Gardner were married.

But after three years of service Mr. Gardner's health failed, and, not helped by six months in Adana, he was obliged to come to this country with his wife and was never able to go back.

Two hard things faced him in this country: the unceasing fight with broken health, and the task of fitting himself for an entirely new lifework. By persistent effort he developed a business ability that won the respect of all, and his personality and friendliness won the confidence of the people he approached in his capacity of life insurance underwriter: they felt he had their interest at heart, and brought him their family problems. He took an especial interest in the young folk of Whittier, California, where he lived after five years in Chicago, and took an active part in the Japanese mission of his church.

The long fight for health at last ended on September 11, and with it a beautiful life of unselfish service. Harold Gardner's wife, his mother, and an adopted son are left to mourn him.

The Chronicle

Furloughs Authorized

October 5. Rev. and Mrs. Wilbur S. Deming, Miss Esther B. Fowler, Mr. and Mrs. Lester A. Hill, Miss Ella C. Hoxie, Miss Florence M. Ridley of the Marathi Mission, beginning in the spring of 1934.

October 5. Miss Lulu G. Bookwalter of the Ceylon Mission, beginning in the spring of 1934.

October 5. Dr. Alma L. Cooke, Rev. and Mrs. Harry S. Martin, Rev. and Mrs. Ernest T. Shaw, Dr. and Mrs. Vincent E. Wagner of the North China Mission, beginning in the summer of 1934.

October 5. Miss Frances B. Clapp, Rev. and Mrs. Darley Downs, Rev. and Mrs. Clarence F. McCall, Rev. and Mrs. William Q. McKnight, Miss Katharine Merrill of the Japan Mission, beginning in the summer of 1934.

Sailed for the Field

October 2. From Los Angeles, Miss Jessie R. Hoppin, returning to the Micronesia Mission.

Arrivals on the Field

September . At Izmir, Turkey, Miss Edith F. Parsons, returning to the Near East Mission.

September 5. At Yokohama, Japan, Rev. and Mrs. Sherwood F. Moran, returning to the Japan Mission; Mr. Lyman D. Westfall, joining the staff of Doshisha.

September 20. At Istanbul en route to Gaziantep, Turkey, Miss Lillian J. Honiss, returning to the Near East Mission.

September 26. At Aleppo, Syria, Rev. and Mrs. John E. Merrill, returning to the Near East Mission.

Arrivals from the Field

October 5. In Los Angeles, Rev. and Mrs. Alonzo D. Woodworth of the Japan Mission.

October 9. In New York, Miss Bertha H. Allen, Miss Eunice T. Thomas, of Foochow, China.

October 23. In Boston, Rev. and Mrs. Frederick R. Dixon of Chikore, East Africa.

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BIRTHS

September 20. At Ahmednagar, India, a daughter, Sheila Isabella, to Rev. and Mrs. Stephen P. Hieb of the Marathi Mission.

October 20. At Nagoya, Japan, a son, to Rev. and Mrs. Floyd L. Roberts.

DEATHS

October 21. At Oberlin, Mrs. Charles C. Creegan, wife of former secretary of American Board.

October 21. At Madura, South India, Thomas Frederick, son of Rev. and Mrs. Bryan S. Stoffer of the College.

October 27. At Kingston, R. I., Herbert J. Wells, formerly Board auditor.

November 9. At West Dennis, Mass., Dr. George L. Richards, member Prudential Committee.

November 12. At Windsor, Conn., Mrs. Charles H. Daniels, formerly President W.B.M.

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